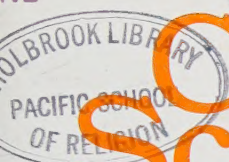


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November 28, 1977

Vol. 79, No. 49

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"What I say unto you I say unto all, WATCH."—Jesus

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*Focused on "God's Healing Presence"

Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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Marca Registrada

"What I say unto you I say unto all, WATCH." Jesus

Be Still!

GEORGIANA LIEDER LAHR

Who among us has not longed for a deep stillness, an inner peace, so established and assured that disturbing events in the world do not frighten us? We want to be able to affirm with great conviction, as the Apostle Paul did when he thought about the hardships awaiting him in Jerusalem, "None of these things move me."¹

How can we attain that state of consciousness in which the discords of the material world do not move us? First, it is important that we take an infinite view of ourselves and our surroundings. The harmonious, perfect universe of God's creating is the only real world, and the perfect reflection of God is the only real man. The material world, with its wrongs, sickness, and death, is the counterfeit, the lie.

The infinite view sees God's perfection and denies everything unlike Him. The infinite view abides in God's allness, which

precludes error of any kind. Faithful to this view, we affirm the spiritual facts in every situation and deny the false beliefs of the counterfeit, material world.

To maintain the infinite view, we need to keep constant watch over our thoughts, allowing only spiritual facts, which bring blessing to all, to enter. Mary Baker Eddy, who discovered and founded Christian Science, writes: "The realization that all inharmony is unreal brings objects and thoughts into human view in their true light, and presents them as beautiful and immortal. Harmony in man is as real and immortal as in music. Discord is unreal and mortal."²

As every day we strive to cultivate this infinite view, we find a growing sense of stillness and a deeper peace being established within us. We find ourselves conforming less and less to the false beliefs of the material world. A transformation is taking place in consciousness, which brings the perfect view of God's spiritual universe into focus. We are experiencing the new birth. The Apostle Paul wrote, "Be renewed in the spirit of your mind; . . . put on the new man, which after God is created in righteousness and true holiness."³ As we do this, we are really claiming our divine sonship, in which is found abiding peace, the stillness of God's allness.

Christ Jesus knew permanent peace and stillness within, for he was not dismayed by the myriad troubles that were brought to him for healing. Nor did the raging sea disturb him. When Jesus was asleep on a ship, there was a severe storm. His disciples awakened him in fear. "And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."⁴ As we steadfastly abide in the consciousness of God's allness we, too, can affirm "Peace, be still" to all the discords in the material world.

Another phase of human existence that would disturb us is felt in pressures of time and space. Too many things to do in too little time and too much ground to cover. Time and space would limit our activities and bind us in a finite pattern. But here, too, we can assert our dominion. We live in God, in His omnipresence, omnipotence, and omniscience, where there are no boundaries of time and space. Here there can be no rush, no hurry, no pressures. All is controlled by the one Mind, God. Man, the perfect reflection of

God, has his being under divine Mind's harmonious government. As we perceive this truth we actually feel the peace and stillness that come from God and find we can do whatever needs to be done without haste or anxiety. Mrs. Eddy writes in *Science and Health*: "Time is a mortal thought, the divisor of which is the solar year. Eternity is God's measurement of Soul-filled years."⁵

In order to acquire an immovable sense of stillness and peace we need to set aside periods each day for quiet communion with God. This is the time for quiet listening to learn what divine Mind is telling us to do. God knows and satisfies every need of His creation. Our job is to realize this and to listen to His direction and then obediently follow. When we humbly follow God's direction, what we do blesses everyone concerned.

How very grateful we can be as we go about our Father's business every day, knowing deep within that no evil can harm us as we live in loving obedience to God's laws. Mrs. Eddy writes in *Science and Health*, "The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation, must deepen human experience, until the beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit and to God's spiritual, perfect man."⁶

We can have this beautiful stillness and peace of God here and now. We, too, can prove "None of these things move me"!

¹ Acts 20:24; ² *Science and Health with Key to the Scriptures*, p. 276; ³ Eph. 4:23, 24; ⁴ Mark 4:39; ⁵ *Science and Health*, pp. 598-599; ⁶ *ibid.*, p. 99.

*Great peace have they which love thy law:
and nothing shall offend them.*

*Lord, I have hoped for thy salvation, and
done thy commandments. . . . I have
kept thy precepts and thy testimonies:
for all my ways are before thee.*

Psalms 119:165, 166, 168

"...tired of falling into traps..."?

Choosing the Right Food for Thought

PRISCILLA L. SELBY

"To a mouse," points out Wendell Johnson, "cheese is cheese. That is why mouse traps are effective." Of course, the cheese *is* cheese, but if the mouse recognized it as bait, he wouldn't be so eager to bite. The bait, no matter how appetizing, is the quick and easy route to the trap.

What is the bait that leads to the trap of disease and ill health? It is whatever lures our unwatchful thought into nibbling at a morsel of pride, indulging in a tidbit of revenge, harboring a scrap of malice. Feeding thought with unhealthy crumbs of envy, ingratitude, criticism, selfishness, and self-righteousness leads to uncomfortable traps of loneliness, uselessness, sickness, and disease. However, the sickness that appears to trap us is no more real than the thoughts that would claim to produce it. We learn this through Christian Science, which shows us that in reality God is the only Mind. Reasoning from this premise, we can heal physical ills along with the sick thoughts that seem to be their source.

For those tired of falling into traps just because the lure seems so appealing, Christian Science supplies a positive answer. It shows us how to recognize the difference between false attraction and enduring substance. It enables us to discriminate between the unreal and the real. It does this by revealing what God is. As we begin to understand what God is and discern man's relationship to Him, we find it easier to discipline ourselves to reject false attractions.

God and man coexist and are one in being. God is always source, or cause, and man is forever effect. Mrs. Eddy uses various terms, such as "Principle and idea" and "God and His reflection," to describe this divine relationship.

Through our perception of true being we can learn to recognize

the tasty "cheese" that would trap us. If we find it appealing to munch on self-justification because someone has wronged or insulted us, we're being lured by the cheese. If we see ourselves as martyrs, as suffering mortals ruminating on past errors, we need to turn our backs on this trap. "Mortals are egotists," Mrs. Eddy writes. "They believe themselves to be independent workers, personal authors, and even privileged originators of something which Deity would not or could not create."¹

Christ Jesus didn't accept a fictitious mortal selfhood. He wasn't lured into believing that he or anyone else was an independent mortal caught in an endless maze of mortal troubles and temptations. His emphatic reply to the tempter was, "Get thee behind me, Satan."² His healing of the palsied man showed that he cured sickness and sin on the same basis.³ Mrs. Eddy writes of Jesus' healing ability: "He healed disease as he healed sin; but he treated them both, not as in or of matter, but as mortal beliefs to be exterminated. Physical and mental healing were one and the same with this master Metaphysician."⁴

Saul of Tarsus, who was persecuting Christians, was struck blind. Ananias, a Christian, was impelled by the Christ to enlighten and heal him. Ananias could have thought to even the score with Saul, who was later called Paul. He could have eaten the bait of self-justification. Instead, he was obedient. He forgave and healed him and thus played a vital role in launching Paul in his new career.⁵

Think again of the mouse and his cheese. The mouse is very wary and alert to danger, so why does he go for the cheese? Isn't it because the cheese appeals to the senses? It's as though the mouse said to himself, "Anything that smells as good as that cheese can't be all bad." Though it's often not too difficult to avoid obvious danger, we may be fooled by matter's promise of satisfaction through the physical senses.

Through Christian Science we find the way to resist the vacuous promise that something evil can be good or that the mingling of good and evil brings happiness. Such a belief is spiritual barrenness, and spiritual barrenness is never rewarding or satisfying. The earnest searcher for truth soon discovers it is God, Principle, Love, that enriches his life; that divine good is the only good there is; that it brings wholeness and bountiful satisfaction.

The only real attraction is divine Mind itself, and man is secure and satisfied within that Mind. God's love, embracing His creation, nourishes, sustains, satisfies. God and man are inseparable; their relationship is intact, impregnable. In the wholeness of spiritual being there is nothing to mislead or lure man out of the presence of good into a supposititious snare of evil and disease. No element of false attraction can exist within boundless Love.

¹ *Science and Health*, p. 263; ² Luke 4:8; ³ See Matt. 9:2-7; ⁴ *No and Yes*, p. 31; ⁵ See Acts 9:1-18.

*"I will restore to you the years
that the locust hath eaten" (Joel 2:25)*

Is there not more
meaning to "restore"
than recompense
for years gnawed off
to withering cries?
(truly we will laugh
at grasshopper lies)
But is there not more?
Love will restore
that flowering sense
to understand
there is no plaguing gnaw
present or past
no grasp at straw
no cutting flaw
to last.
God's good is all.
And as we grow
to comprehend,
fresh-born we stand
perennially strong
in His full-leaved land.

MAXINE LE PELLEY

"True love loves because that is what Love does"

The Love That Heals

CARL J. WELZ

The cure for an ill may be more love. Whether the ill is emotional, social, financial, or physical, a greater love for God and for God's idea, man, will do much to alleviate the symptoms. And in many cases it corrects the cause and eliminates the disease.

In some instances, however, our efforts to love more may seem fruitless. We pour loving thoughts on everything and everybody, and the loving gives us a warmer feeling inside, but on the outside nothing seems to happen. We then need to examine carefully and prayerfully the nature of the love we are expressing. Just what is this love, and where it is coming from?

Christ Jesus' life was an illustration of true love. His healing works showed the power of that love, and his sacrifice on the cross revealed an essential characteristic of his love. True love appears when and where the mortal self surrenders to spiritual identity. Jesus said: "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."¹

The love that heals is much more than a mortal thinking loving thoughts. It is divine Love coming through, unobstructed by a mortal self. If one thinks of himself as a mortal expressing a lot of love, the self tends to get in the way of the love. Too often the love expressed is little more than an exercise in self-love—a mortal self enjoying the contemplation of its own emotions. Loving thoughts are, of course, far better than apathetic or unloving thoughts. But the love that heals is more than unselfish. It is love without a sense of self.

John said, "God is love."² Christian Science reveals God as the immortal Ego, the ever- and everywhere-present, divine consciousness or Mind, the one infinite Love. Man is God's reflection, or idea.

As we become conscious of divine Love, and as we consciously identify ourselves with Love as Love's idea, the love we express heals. Insofar as our consciousness is imbued with the divine, it loves selflessly. It reflects the All-power. The counterfeit of this loving consciousness is a mortal self conscious of itself expressing something it calls love. We can detect it usually by its reaction to other people's response. A sense of pride when people respond warmly, or bitterness when they do not, exposes the counterfeit. True love loves because that is what Love does. It is Love's reflection. An antagonistic or indifferent response only shows how needed the love is.

True love is not abstract. But mortal sense complains that it is. Jesus loved those who loved him, and he loved those who persecuted him. And his love healed the sick and reformed the sinner, even while it antagonized his enemies.

Why should one who loved so purely have enemies? Because his love exposed the falsity of their love—self-love. He said to his opponents: "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do."³ Mrs. Eddy writes, "Self-love is more opaque than a solid body."⁴

When the mortal self has yielded to man's true identity as the creation, expression, reflection, of God, divine Love, the ills of mortal existence yield to harmony and health. A healing in Christian Science is what we see when such yielding has occurred. When a healing has not come, true love has been obscured by its counterfeit, self-love.

One might complain, "I am as loving as I know how to be." But we can always become less conscious of a mortal self. And only as we lose consciousness of a self that is loving or unloving and become conscious of love without self can we express and feel the Love that heals.

Think of the deepest love you have ever felt—perhaps the love of mother or child, of brother, husband, or wife—or a great love for some beautiful work of art, music, or nature. Was, or is, that love more conscious of self—your own self—expressing or feeling that love, or does this thought of love lose sight of a self? How do you feel as you think this love might not be well received,

or perhaps rejected, or responded to with hatred? Does it matter how love is received, except that its rejection hints a course of action still better expressing real love?

Now remove the "I" from your feelings. See that there is no personal self loving somebody and something, just the reflection of divine Love. Our human sense of self does not find this easy. Everything we think or do we do with something we call "I." And what is more, the prospect of loving without that personal "I" may seem frightening. But we need not be afraid. The "I" that disappears with a mortal, material sense of self will reappear as a spiritual entity. Each of us is an immortal reflection of the infinite I AM, divine Mind, God. Through unselfing our love, we lose only the opposite of what we are. And if temporarily we seem to be losing identity, faith in the love of God for His children will carry us through to the realization of our true manhood and womanhood in Christ, Truth.

Mrs. Eddy in her remarkable article "One Cause and Effect" writes: "Mortals can know a stone as substance, only by first admitting that it is substantial. Take away the mortal sense of substance, and the stone itself would disappear, only to reappear in the spiritual sense thereof."⁵ If a stone will reappear "in the spiritual sense thereof," how much more will our true selfhood reappear as we relinquish the personal, material sense of love, and love the love that reflects divine Love! And as this disappearance and reappearance takes place, we shall realize the power of prayer to purify our hearts and heal our ills.

As Mrs. Eddy writes, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love."⁶ This, substantially, is what Jesus said when asked, "Who then can be saved?" He replied, "With men it is impossible, but not with God: for with God all things are possible."⁷ "With men [the mortal sense of self] it is impossible, but not with God: for with God [divine Love] all things are possible."

¹ John 15:12, 13; ² I John 4:16; ³ John 8:43, 44; ⁴ *Science and Health*, p. 242; ⁵ *Miscellaneous Writings*, pp. 27-28; ⁶ *Science and Health*, p. 1; ⁷ Mark 10:26, 27.

"... contagion is not material but mental..."

Conquering Contagious Disease

WILLIAM MILFORD CORRELL

How does one combat contagious disease? How do we protect our families and our children from this aggressive type of discord? To answer these demands there are certain truths that need to be understood. One fact is that contagion is not material, that is, it isn't set up by material contact. Matter of itself has no intelligence and no power to make or cause bodily conditions. The body is the expression of thought. Whatever discordant conditions are apparent in the body are caused by the fears and false beliefs entertained by the individual, or in the case of a child, by his parents' fears and the general beliefs surrounding him.

General beliefs find receptivity in individual consciousness and may appear as contagion. Publicity about disease often tends to increase its incidence. The carrier is fear. And the effective way to stop contagion is to destroy fear. How do we do this? Christian Science teaches that it's only through an understanding of God, His presence, power, and love, that we can thoroughly destroy fear.

There is really no way that we can conquer fear except by the presence of divine Love. We can come to realize the nature of Love as the Father and Mother of man and know that this nature is wholly good, that it has all power, that God never causes disease nor sends it upon His creation. We can realize that God loves each one of His children, that He cares for them as a Father, that His government is perfect, and that there's no room for fear or uncertainty. We can know God as infinite Life, the creative power that sustains all individuality. Because God is All-in-all, there's no reality in evil—and this includes disease of every nature.

Through active prayer, the affirmation of these truths and the denial of evil, we can come to realize the allness of God, good, and the nothingness of evil. This is the scientific method of combating

fear. We can come to the point where we feel the calm assurance of God's government, in which is no sickness, sin, or death. Christ Jesus came to show us the way to demonstrate God's healing presence. He conquered all kinds of disease by his clear knowledge of God and the application of God's law. He taught us how to defend ourselves and conquer our fears.

To defend one's experience one needs to learn how to defend his consciousness against the aggressive suggestions of fear, disease, contagion. One's consciousness is the key to his experience. And the Bible has wonderful means and methods showing us how to apply the simple truths set forth in Jesus' teachings. He taught us to "watch and pray"—to watch our thinking, to keep thought close to God, filled with Love, cleared of malice, envy, hate. He told us, "Be not afraid." He indicated that our thinking was much more important than any attention given to bodily conditions. He had a contempt for evil. Without fear of contamination he touched the leper and healed him.

Our Leader, Mrs. Eddy, followed in Jesus' footsteps. She teaches us that disease is a hypnotic suggestion and that one need not bow down to it or accept it as real. We can rise up against this contagious belief and defend our experience. She says: "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously."¹

One of the main helps in standing "porter at the door of thought" is to realize that God is the one divine Mind and therefore the one true consciousness of man. If God is the only Mind and He is wholly good, then there's no room for anything contrary to that divine nature. There's no cause for fear, contagion, worry, anxiety. In the divine consciousness there's no belief in disease or any so-called law of contagion. It's God's omnipresence that destroys fear. The divine Mind is constantly asserting its own allness, and this becomes obvious to us. As we become conscious of the divine presence through our prayer, we cease to be afraid, and this stops contagion. Once we thoroughly disbelieve the suggestions of disease, they can't appear in our experience. The Psalmist said, "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any

plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways.”²

The Christian Scientist does not endanger anyone else by his method of meeting contagion. If the civil law actually requires that all people be vaccinated, the Christian Scientist is obedient to the law. But he doesn't depend upon such procedure, nor does he concede to it unless he is legally required to do so. Medical vaccination is only the human mind's method of counteracting fear. To the Christian Scientist this method doesn't promise any genuine results; it doesn't eliminate the propensity for disease and is certainly not a substitute for the presence and power of God. In a time of need the faithful student of Christian Science will diligently apply his own method of prayerful immunization from disease.

There's another phase of contagion that should be faced in our society—the contagion of immorality. Again, this isn't material but mental. It's spread not so much through fear as through the general materialism of society, a loosening of moral standards, a reckless belief of pleasure in matter, a pervasive hedonism. In some ways this is much more dangerous than contagious disease. It would undermine the spiritual strength of the individual and claim to separate him from God, thus depriving him of his protection, ability, and happiness. It tends to destroy family life. It's general belief finding receptivity in individual consciousness. But, through the prayerful methods already mentioned, the individual can stand up under such pressure and defend himself. He can find that the presence of God understood supplies grace to the human mind, gives one strength to resist evil and to defend his freedom, joy, and health. Moral integrity is an essential element in the home, and it's a basic element in physical well-being.

To see clearly that contagion is not material but mental and that it must be met through prayer opens the way for us to combat evil through the vigorous application of the truths of Christian Science. The Psalmist said, “His truth shall be thy shield and buckler.”³ We take up this shield when we affirm the fact that there is just one Mind, one God, and that this Mind is never mesmerized by the beliefs of disease and sin. We conquer fear through an understanding of God and a realization of His presence.

¹ *Science and Health*, p. 392; ² Ps. 91:9–11; ³ v. 4.

How Do We View Sight?

ELIZABETH GLASS BARLOW

Do we think of sight merely as a nerve-based faculty built on matter and subject to matter's vagaries, to age and uncertainty? Christian Science treats us to a more expansive view of sight—of what it really is, where it is, how it operates.

The first biblical account of sight occurs in the opening chapter of Genesis. Here, as different stages of creation are recorded, there follow the words, "And God saw that it was good."

God seeing!

Since God is infinite Spirit, what could He see but His own allness, His power, the perfection of His spiritual creation? Christian Science shows us that man as His reflection includes this perfect seeing and its flawless and undimmed activity.

How freeing to learn through this Science that sight is one of the senses of Soul, God, and as such is anchored in eternity! The power to act resides in God, not in a network of nerves. The power to see exists in Love and does not rest or depend upon two balls of matter. When we lift our concept of sight beyond the reach of matter and find it in Soul, we see that beliefs about age cannot limit the effectiveness and scope of our sight.

This high level of spiritual thinking brings a fresh view to our day-to-day living. We see ourselves and then our neighbor in a new light—not as material persons each with a private mind and a private set of faculties, but each as divine Life's spiritual reflection exhibiting the faculties of Soul.

One of the most insistent depleters of our joy in living and of our sight is the belief of time, the acceptance of age limits. Recently I heard someone lamenting the passing of time and the encroachment of age. He finished his comment with these words: "Strange

things happen when one passes over the line of ——.” And he mentioned a particular figure.

What is it that would draw a line and hold mankind within its limits? That would divide life into bits and pieces? That would parcel out both life and sight into a score or two of top-performing years and then drag them down into wilting and inefficiency? Isn't it the carnal mind with its measuring line that reaches no farther than matter and its limits? The Christian Scientist is learning to draw a line of demarcation between human opinion and spiritual truth instead of drawing a line at any age.

Christ Jesus awakens us to a wondrous view of Life when he says, “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”¹ Christian Science comes elaborating this tremendous truth, giving us wider vistas of its meaning and dimensions. It comes as a spiritual discipline teaching us to see good present, to expect and claim increase, not decrease, of freedom both in seeing and acting.

This Science inspires us to look beyond the belief that man and his faculties are composed of fragile, perishable elements; beyond the belief that man is a closing-up, fading mortal instead of a limitless, unfolding immortal. It teaches us that sight is not a personal possession owned and conditioned materially but that it is a spiritual faculty conditioned entirely by Soul, and that man has it as Soul's reflection.

Because of the tremendous love and practicality that characterize the teachings of Christian Science, we can walk through our days being alert to and cultivating spiritual seeing. We can ask ourselves, Am I beholding myself and my neighbor as God sees us? Am I accepting limits or freedom? If I accept freedom, then I refuse to walk in the no-man's-land of comparisons: is my sight as good as it was last month; is it as good as my friend's; is one eye better than the other?

Mrs. Eddy clears our vision with these words from *Science and Health*: “The senses of Spirit abide in Love, and they demonstrate Truth and Life.”² As we really see and acknowledge this, then the suggestion that says, I have a material, private faculty of sight with its own private set of difficulties, begins to fade. As we drop this personal sense of sight, we drop the personal fears that seem to

accompany it. This scientific action takes off the pressure of false belief so often imposed on eyesight.

The erroneous concept of sight seems to be imposed upon us insistently by world belief. Let's be watchful not to accept it. Poor eyesight is not normal at any age. Should it seem expedient, however, to wear glasses for a time, in order to carry out our work or drive the car safely, we can of course do so without self-condemnation or a feeling of guilt. But let's be sure to think of them strictly as temporary props rather than permanent attachments or means for improvement of sight—or of our appearance. Contrary to some current thinking glasses are not fashionable.

Real sight never gets outside Soul to be plagued with uncertainty or disease. It remains untouched, never needing to be healed or restored or changed. Our need is to clear away the clouds of negative thinking that would veil true sight—destructive criticism, expectancy of evil, matter-based logic about our vision and our age.

Think of the value of the qualities akin to sight. *Insight*, exercised in a business deal or in our relationship with others, tells us the wise choice to make or the right path to take. *Foresight* can provide specific and needed know-how before a step is taken. *Hindsight*, with its lessons learned from looking back, helps us to judge our progress or to see how our motives or intents can be improved.

Our capacity to see, to perceive, is one of our most precious functions. Let's think scientifically about it. Let's treat ourselves to the highest concept of sight. Christian Science enables us to do this, to identify sight spiritually, and neither to entertain nor voice any evil predictions concerning it. Let's see, too, that no limiting prophecy or law about sight or self can be fulfilled in our experience.

Instead we can claim the benediction voiced by Christ Jesus in these liberating words: "Blessed are your eyes, for they see."³

¹ John 17:3; ² *Science and Health*, p. 274; ³ Matt. 13:16.

"... understand God as 'Father... Mother... Physician'..."

Handling Children's Cases

ROSEMARY COBHAM

"Can you come quickly? I think our baby's dying, and my husband's away," had come the telephone call.

As I peered through the rain-drenched windscreen on my way to answer that emergency call, I reached out in a childlike way to God, divine Mind, the source of all intelligence and love. Into my thought came this message from Mrs. Eddy's *Miscellaneous Writings*: "God is our Father and our Mother, our Minister and the great Physician: He is man's only real relative on earth and in heaven."¹

Of course! I felt a warm sense of God's love and total adequacy. Physically and mentally I relaxed. Soon I was at the house, gratefully knowing mother, baby, and practitioner to be safe under God's law of health and harmony. A little later the infant—his color returning and his breathing becoming gentle and natural—was nestled in my arms. Today that child is a thriving teen-ager.

It is wonderful to begin to understand God as "Father . . . Mother . . . Minister . . . Physician," to consciously accept Him into our living in these four capacities—especially if we have children in our home or practice.

Human parenthood often contains elements of fear, based on a false sense of being mortal and of having created other mortals, and on a resulting personal sense of responsibility. To learn in Christian Science that each individuality is a spiritual idea emanating from divine Mind, sustained by Life, cradled in Love, fathered and mothered by the one Father-Mother God, relieves fear and enables parents to respond to God's ability to maintain His own, under divine law.

It is important for the practitioner also to see God as Father and Mother. Many children's cases stem from a false sense of

heredity—from a belief that disease or various idiosyncrasies of character are inherited from parents or antecedents.

After mentioning some essentials for successful treatment in Christian Science, Mrs. Eddy writes, "If the case is that of a young child or an infant, it needs to be met mainly through the parent's thought, silently or audibly on the aforesaid basis of Christian Science."² Nevertheless, the child is an individualized expression of Spirit, distinct and eternal in his own relation to God. Isn't it, in fact, this basic thought that the one engaged in the healing work will help the parents to understand and respond to?

Inasmuch as the office of the Christian Science practitioner is to minister to spiritual needs and so heal, it is important to recognize God as "our Minister and the great Physician." What a comfort to know that God is teaching His children! Then, even if we think we are not "good with children," we will find ourselves giving just the right message to help them understand God's nearness and realness. To many of us, children seem unpredictable. But we can know of all who come our way that God understands His own offspring, and if we listen—spiritually, receptively—He will tell us what to say.

I once heard myself telling a cynical teen-ager who had just broken her arm and had it set by a surgeon that nothing had ever really happened. God knew nothing about it, so the whole affair was untrue. I didn't want to tell her this, because I thought she would laugh at it; but it was the only thing that came to mind, and *from* Mind, to tell her.

To my delight she said she understood perfectly, and the next day she was using the arm freely. Truly, we can know that we reflect God in all His aspects, including that of Minister.

And God is "the great Physician." He is the only healer. Through His Christ, His divine manifestation, the absolute truth of being—its wholeness, safety, purity, and perfection—becomes apparent in the relative human situation.

In many countries there are laws requiring medical attention for children in times of sickness. Christian Scientists don't resent these laws. They recognize their humanitarian intent and fulfill legal obligations at all times. But they can remain clear that God is the only physician and that His spiritual law of health and

harmony and invulnerability supersedes all other laws. Moreover, they realize that in proportion to their demonstration of divine law, laws for the protection of children will acknowledge Christian Science treatment as acceptable care for the child. The Revelator recognized the time when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." ³

It is important in cases where legal requirements necessitate calling in a medical doctor that parents and practitioners be totally honest in allowing neither fear nor a sense of relief to accompany this step. We can render to Caesar the things that belong to Caesar, while the allegiance of both heart and understanding remains with spiritual means and methods.

Children can be encouraged at a very early age to cooperate with practitioners—and, better still, to become their own practitioners. They can be taught to listen spiritually for Mind's ideas and to use them in their affairs. The spiritually self-reliant child has roots in spiritual understanding; he is growing on his own stalk. Finding God as "Father . . . Mother . . . Minister . . . Physician," he is safe.

¹ *Mis.*, p. 151; ² *Science and Health*, p. 412; ³ Rev. 11:15.

TRUSTING

I know not how;
Truth leads the way.

I know not when;
Eternity.

I know not why;
Love will show

God is.

That is enough to know.

VERA M. WOODS

Let's Invite Angels



Lucille Michener

Do you ever wish you knew how to pray?

We can pray anytime. God is always with us everywhere we go.

When we pray, we open our hearts to God and entertain the angels of His presence—the good, pure, loving thoughts God gives us.

Giving a helping hand to a friend in trouble can be one way to pray.

Saying, "Thank you, God," for blessings is another.

Sometimes prayer can be just talking with God. We can talk to God silently with our hearts, feeling His love and loving Him.

Did you ever stop and think that when you open your thought to God, you are really entertaining His angels?

Just as you invite friends to come to a party, you can invite God's angels to come into the home of your thoughts. And just as you want everything to be ready when friends arrive, you want to be ready to listen for God's voice when He speaks to you.

It's fun getting ready for a party. We tidy up the house, set the table, make everything look nice. We make a cake, a big pitcher of lemonade, and then plan games to entertain the guests. The doorbell rings, and everything is ready. How glad we are to see the boys and girls! And what a good time everybody has!

When we turn to God in prayer, we want to give Him a big welcome. We want to be ready to hear the angels God gives us. So we tidy up our thoughts. Mary Baker Eddy tells us in the Christian Science textbook, *Science and Health*, "Stand porter at the door of thought."¹ We throw away thoughts that are afraid, unloving, selfish, dishonest, bad-tempered, or worried. We close the door to any thought that is not good. Then we listen with all our heart.

And God's angel thoughts come to us. They tell us God loves us. They bring us a special kind of happiness and comfort. We can feel safe in His love always, for we are His beloved children, and His love for us never changes.

How glad we are when we pray. Let's open our hearts to God every day and always entertain angels!

¹ *Science and Health*, p. 392.

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

NATHAN A. TALBOT
Associate Editor

Microscope and Calculus: Tools for Healing

Christian Science brings to humanity a glorious view of reality. It reveals the nature of God and His creation. It brings to light man's eternal perfection and enables us to begin proving this truth. Our growing recognition of God's infinite goodness leads us step by step out of the beliefs of mortality. This developing awareness of God often results in the healing of specific difficulties.

Frequently, however, we need to be very particular and precise in the application of this Science in order to heal specific disorders. It's not always sufficient for us to review—even with conviction and gratitude—general, familiar truths. Mary Baker Eddy reminds us: "Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time hit the mark."¹

Very often we find a combination of deep and consistent prayer, along with a thorough search and study of the Bible and Mrs. Eddy's writings, to be necessary in rooting out and destroying diseased beliefs. The research itself may produce the specific tools we need in order to enlighten consciousness.

When a mechanic sets out to accomplish a particular task, he may find a special kind of wrench indispensable to his work. An engineer will need exact plans and drawings, reliable instruments, precise measurements. Though the work of the Christian Science healer is entirely different in kind, he too will need precision instruments. Throughout her writings Mrs. Eddy provides these important and necessary metaphysical tools. They enable us to face and overcome every phase of ignorance that would claim to cover up perfection.

Individual inspiration will lead us to explore just those spiritual concepts that will heal specific difficulties. Suppose someone is confronted with an unnatural deposit or accumulation of matter within his body. While a medical analysis might assign the condition a name such as kidney stones, the Christian Scientist looks directly to divine consciousness, Mind, for a spiritual perspective. But this perspective is not a general or theoretical or dreamy state of thought. It is a clear-cut and exact recognition that God is Spirit, the very substance of infinite consciousness, and that man, as an individual expression of this consciousness, is wholly spiritual.

One's study can lead him to pray over some particular spiritual concepts. There is no pattern or formula. Each individual allows the light of the Christ to guide him to the most appropriate spiritual tools. Again, for the purposes of our illustration, suppose our research of the word "formations" in the Concordances led us to select for deeper prayer the terms "microscope" and "calculus."

The physicist in certain areas of his research may find such instruments as an electron microscope to be an essential aid in giving him a clear and accurate picture. In a certain sense the healer can gain deep spiritual insight by the use of a different kind of microscope. He observes man's nature from the perspective of Spirit, God. Not an infinitesimal speck of matter is apparent when we look through the microscope of Spirit. Spiritualized consciousness prepares us for such an observance. From this exalted standpoint any abnormality or diseased condition is inadmissible, and freedom therefrom is the practical result of such an observance.

Such freedom is only an initial result. Our full salvation from all mortality comes as consciousness is entirely spiritualized. In place of matter, we begin to glimpse the full spiritual form of being. Mrs. Eddy writes: "Spirit and its formations are the only realities of being. Matter disappears under the microscope of Spirit."² One senses the healing significance of the Psalmist's reference to Spirit, God: "He uttered his voice, the earth melted."³

The development of calculus, with its method of analysis, greatly increased and enlarged possibilities in the field of mathematics. Mrs. Eddy's discovery of Spirit's infinite and omnipotent nature brought enormous implications to *every* field of human experience, including the healing of physical ailments. This "infinite calculus

of Spirit" consumes conditions of matter. She writes, "Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit."⁴ From Spirit's infinite measurements matter is indistinguishable—even irrelevant and unreal.

Medical usage of the term "calculus" refers to a condition described as an abnormal deposit of matter in the body. Spirit's infinite calculus forecloses the possibility of matter itself and defines the unbounded dimensions of perfection. Through the microscope and the calculus of Spirit we glimpse formations of reality ranging from the infinitesimal to the infinite, but in this entire range matter is unknown.

The purpose here is not to explore concepts in depth or point the reader to a particular line of study. It is to indicate that endless fresh and exact metaphysical concepts are available for our use. The full range of spiritual resources are accessible to heal any given problem. But only consecrated prayer, together with thorough research and study, will enable us to use these tools.

NATHAN A. TALBOT

¹ *Science and Health with Key to the Scriptures*, p. 457; ² *ibid.*, p. 264; ³ Ps. 46:6; ⁴ *Science and Health*, p. 209.

Trust in God—Completely

One of the most loved pictures of Mrs. Eddy is probably the photograph of her standing on the balcony of Pleasant View, hands outstretched in a gesture of giving. A local photographer caught her in this characteristic attitude as she was speaking to ten thousand Christian Scientists who were visiting her in the summer of 1903. The message she was giving centered on the thought, "*Trust in Truth, and have no other trusts.*"¹

This great religious leader had learned to have complete trust in God, Truth. She had proved countless times through her long,

eventful human experience that such trust is abundantly rewarded. Mrs. Eddy quoted in her brief address on this occasion a passage from Psalms: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."²

The Bible tells how many good people trusted in God with marvelous consequences. But it also refers to individuals whose faith in Him was not complete, and whose lack of trust was ill-fated. One of these was a driver of the oxcart on which the ark of God was to be transported to Jerusalem in the time of David. The oxen stumbled and shook the ark, so Uzzah, one of the drivers, impulsively "put forth his hand to the ark of God, and took hold of it."³ According to the account, Uzzah instantly died. The Bible attributes his demise to "the anger of the Lord," since, according to the belief of the time, the ark was too holy to be so touched without harm following. But we might see in Uzzah's attempted steadying of the ark a spiritual lesson for today—the error of incomplete trust in God's ability to care for what is His.

What are some signs of this incomplete trust? Reservations in our own thought concerning God's power to supply all our own and others' legitimate needs and to heal whatever is discordant in our own and others' human experience—without exception. Overzealous concern, even to the point of becoming ill with worry, when we hear of the sufferings of innocent people or animals, or of the victims of accidents, or natural or political disasters. A fear-inspired tendency to "steady the ark" when the normal impulses of our own young people direct them toward unsupervised independence.

Complete trust in God's healing presence does not allow for mental reservations apparent in such form as one small medicine bottle or pillbox in the bathroom cabinet. Nor does it permit overanxious flutterings over family and friends instead of willingness to adhere to and prove the fact that God is their Father, Mother, Shepherd, provider, and all-seeing, all-knowing, ever-present guardian and friend.

Trust in God does not make us less concerned and helpful to humanity but more so. The complete trust expressed by Christ Jesus enabled him to heal and feed multitudes. Mrs. Eddy writes in *Science and Health*: "In divine Science, man is sustained by God, the divine Principle of being. The earth, at God's command, brings forth food for man's use. Knowing this, Jesus once said, 'Take no thought for your life, what ye shall eat, or what ye shall drink,'—presuming not on the prerogative of his creator, but recognizing God, the Father and Mother of all, as able to feed and clothe man as He doth the lilies."⁴

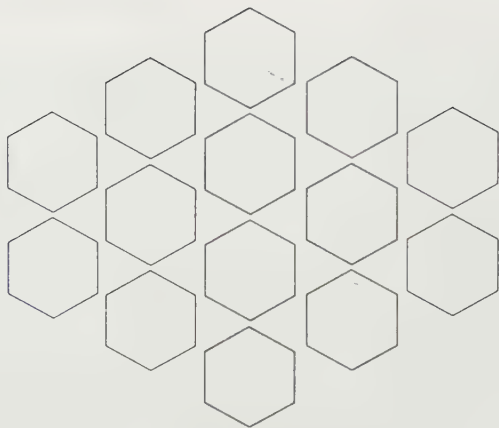
How can we develop this total trust in God that was so perfectly expressed by Christ Jesus? Even his own disciples were not all entirely convinced of God's power to offset human discord, despite the proofs that they witnessed while they were with him. Thomas had serious doubts that God could overcome death and that Jesus had emerged from the tomb in the resurrection. But in his great mercy, Jesus appeared to him and, without reproach, proved to his satisfaction that life was indeed indestructible.

Our trust in God grows as we gain a better, more scientific understanding of Him, and our desire to trust Him more is blessed. It is prayer that is answered. As we put into practice the faith that we possess and pray for more, we feel the power of divine Love and are strengthened. When a father brought his epileptic son to Jesus for healing, he admitted, "Lord, I believe; help thou mine unbelief."⁵ The Master's response was practical. He healed the boy, thereby providing added evidence that trust in God is well placed.

Today, Christian Science provides us with the true explanation of God's nature and of His universe. It shows how mortal experience is shaped by mortal thought and how the true understanding of spiritual being as created by God transforms and heals. Daily study of this Science, and the practice of it as far as we are able, increases not only our understanding of God but our trust in Him. We prove that, as Mrs. Eddy says, "Step by step will those who trust Him find that 'God is our refuge and strength, a very present help in trouble.'"⁶

NAOMI PRICE

¹ *The First Church of Christ, Scientist, and Miscellany*, p. 171; ² Ps. 37:3-6; ³ II Sam. 6:6; ⁴ *Science and Health*, p. 530; ⁵ Mark 9:24; ⁶ *Science and Health*, p. 444.



A CHURCH WHERE YOUR SUPPORT IS NEEDED.

For a student of Christian Science, church membership is an active thing . . . not only in relation to a branch church, but in relation to The Mother Church, too. The light of Church shines so much brighter when yours is shining along!

When you join The Mother Church it means you support all the Church's worldwide healing activities — strengthening Christian Scientists, and enabling Christian Science to enrich others' lives, as well.

So never doubt that your membership is important.

For information about joining The Mother Church, ask any branch church clerk or Christian Science practitioner, or write to

Clerk of The Mother Church, The First Church of Christ, Scientist
Christian Science Center, Boston, MA, U.S.A. 02115

Testimonies of Christian Science Healing

Like the psalmists, I too should like to sing praises to God and tell of a healing that occurred in our family.

My husband and I were told of a baby girl we might adopt, who had been born with clubfeet, and who would therefore require medical attention. The welfare officer knew we were Christian Scientists and realized we did not use medical means for healing. We were grateful that she was willing to entrust this little one to us, and grateful also for the challenge. We were told that the child's feet were in plaster and must remain so until she was twelve weeks old. After that time she was to be fitted with special corrective boots.

On the evening before we went for the child, my husband and I prayed to see her as God's child, His idea, perfect and complete in every way. We tried to erase from our thought the limited medical picture. We still felt a little fear at what we should find. This thought in a short writing by Mary Baker Eddy on the subject "Angels" was very comforting (*Miscellaneous Writings*, p. 307): "Never ask for to-morrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment." Who can tell our joy when we were met at the door of the nursing home on the following day with the words: "Some good news for you. They have taken the plaster off the child's feet earlier than expected."

As our daughter was not yet legally adopted, we had to take her for regular checkups at the hospital. After several visits, the spe-

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

cialist advised that one of her feet needed correction. He suggested surgery immediately and was most insistent that only in this way could the foot be healed and a deformity prevented. The problem, according to him, was tightness in the back of the foot, restricting its movement and holding it in an abnormal position. My husband and I realized at once that we could release the tension in our thought. We felt very tense on each visit to the hospital and fearful of what would be diagnosed.

We asked a Christian Science practitioner to help us at this time, and she referred us to this passage (Heb. 12:12, 13): "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." She said that to make our way straight we could remove the stumbling blocks of rigid, unforgiving, and stubborn thoughts and make way for new and inspiring ideas of the Christ, Truth. This we endeavored to do—to express gentleness and peace; to remain calm and confident; to really love the whole situation; and to let God heal our daughter. This letting go of the problem and trusting God removed all the tension we had previously felt, and we were able to go to our next visit at the hospital with a joyous, uplifted feeling. It was not only wonderful to hear the specialist say on this visit that surgery was no longer necessary, but also to find that his attitude toward us had completely changed and he expressed warmth and understanding.

At no time during this healing were the corrective boots—previously considered necessary—needed by the child, and at ten months our daughter was walking and climbing. Today, one year later, she is a very active little girl, normal in every way.

How can I express all the gratitude I feel for having Christian Science to turn to at times like these. Its healing approach to human needs inspires confidence and expectation of good beyond limits, no matter how dark the material picture may be, and I am so happy to understand that the Christ, Truth, is with me always. In the words of Christ Jesus (Matt. 28:20), "Lo, I am with you alway, even unto the end of the world."

(Mrs.) CHRISTINE AZZOPARDI
Chilwell, Nottinghamshire, England

TESTIMONIES OF CHRISTIAN SCIENCE HEALING

[Original in French]

I was introduced to Christian Science several years ago by neighbors, who have since become friends, to whom I am very grateful. Who, indeed, ever shared with me a more beautiful gift?

The first time I read *Science and Health with Key to the Scriptures* by Mrs. Eddy, I stopped smoking and bought, again through my friends, a copy of of the Bible. During these years of study my family has been benefited so many times from divine support that I am able to give many testimonies of situations and troubles which God has turned into His praise and into joy. Mrs. Eddy writes in *Science and Health* (p. 516): "God fashions all things, after His own likeness. Life is reflected in existence, Truth in truthfulness, God in goodness, which impart their own peace and permanence. Love, redolent with unselfishness, bathes all in beauty and light."

I shall ever be grateful for the Christian Science practitioner, who has shown devotion and patience, and has gently helped me to correct my view, continually reminding me, with tenderness, of the divine All-presence. Each time we talked I felt this presence of divine Love, which never fails.

During that first winter, however, when I saw our little girl confined to bed with fever and convulsions, I was not able to resist my fear and called a doctor. It was only at the end of three weeks, when I was asked to hospitalize the child, that I reacted vehemently, refusing this injustice of illness. I turned once again to God, realizing my folly. The doctor was dismissed at that time. As soon as I had spoken for a few minutes on the telephone with the practitioner, I regained my calmness, and, through prayer in Christian Science, within a few days our daughter had regained her health and joy of living.

Several months later it was I who was prostrated by a fever during the night, and in spite of my prayers there was no change. When my husband returned from work and saw the situation, he took *Science and Health* and started to read aloud to me; then he decided to call the practitioner. I was up before my husband had come back from telephoning, to the astonishment of my mother-in-law, who had arrived during all this.

In the evening we listened to hymns on a record, and we were struck by Mrs. Eddy's words, revealing Life divine, the presence

with us: "O gentle presence, peace, and joy and power" (*Christian Science Hymnal*, No. 207). And the angel's message of Christ's presence: "'Lo, I am with you alway,'—watch and pray." For the first time I felt we were all united and protected in Christ, Truth. Nothing could change this state of things, this *divine reality* that we have from God, when we follow in the "narrow way" mapped out by Christ Jesus, as Mrs. Eddy followed him in her healing work.

(Mrs.) VIVIANE ARMAND
Ecully, France

I wish to confirm what my wife says about our daughter's and her own healings. I thank God for Mrs. Eddy, and for the book *Science and Health*, which helps us to find a new sense of life, to see the world in the better light that has been thrown upon the Scriptures, and to solve all material problems. We have such a sense of well-being when we pray and recognize God, our Maker.

ALAIN ARMAND



When *Science and Health with Key to the Scriptures* by Mary Baker Eddy was first given to me by my mother, I had never heard of Christian Science. Yet I had considerable suspicion and skepticism about a religion that would tie Science and Christianity together. Although my first efforts to read the book were undertaken to uncover what I thought would be the illogic and contradiction in its writings, something soon happened in my experience that compelled me to understand more the consistent logic of its wonderful teachings.

Shortly after I received *Science and Health*, an abdominal hernia became aggravated while I was playing football for a service team at a United States naval base, where I was attending electronics school. The condition was congenital. It had been medically confirmed by a physician before I went into the Navy. He had said I would have to be operated on before I reached a certain age, a period that has now long passed. The naval surgeon who examined me at the time of this aggravation of the condition also felt that an operation would be necessary. He agreed that it could be postponed

for four months, when my schooling would be completed. It became immediately necessary for me to stop playing football.

As I did not desire to have an operation, I turned to reading *Science and Health* for comfort. I knew little or nothing of Christian Science practitioners, and my understanding of Christian Science itself was not only meager but confused. While it seemed I could glimpse, although slightly, the true world of Spirit, I found it difficult to drop the old concept of a world of matter. Yet the more I read, the more I wanted to understand. The first chapter, entitled "Prayer," was especially meaningful because it brought me back time and time again to a higher understanding of prayer. The result was that a complete healing of the hernia took place through spiritual means alone, and there was no need for an operation. As Mrs. Eddy says in *Science and Health* (p. 152), "Truth has a healing effect, even when not fully understood."

It would be difficult to fully describe my reaction to this result—a mixture of elatedness and of questioning how a healing of this nature could occur. The healing showed itself to be permanent in subsequent physical examinations, even though I engaged in a variety of sports and strenuous physical activity, including weight lifting, wrestling, backpacking, and heavy construction work.

Since this experience, as I have more deeply studied the Bible together with *Science and Health* and other writings of Mrs. Eddy, God as Truth has more clearly revealed to me how Christian Science heals. Moreover, I understand now that while we are compelled to awaken progressively from the dream of mortality, Christ, Truth, is always more than sufficient to bless us at whatever stage of human consciousness we find ourselves—however difficult may seem the situation—and to restore harmony. How precious are the words of the Psalmist (Ps. 17:15), "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

This first healing has always been of great joy to me, primarily because it illustrated that anyone can be healed by reading the textbook, *Science and Health*, so long as one is willing to understand its teachings and put them into practice to the best of one's understanding. Since that healing there have been many others,

both for me and for members of my family. Some have occurred rapidly, others have required deep searching and considerable growth. But all have pointed to the absolute logic of the unity of Science and Christianity as the divinely natural utilization of the power of Truth in overcoming every belief of evil, thereby demonstrating the allness of God, good, right here and now.

I am grateful for every opportunity to be of service to the Cause of Christian Science, and it is with unbounded gratitude that I acknowledge the saving power of Truth and the love of all those who have helped me along the way. The earlier ignorant skepticism I had felt has completely yielded to deep and heartfelt appreciation for the teachings of Christian Science, and for the Church of Christ, Scientist, which is bringing this great message of spiritual salvation to all mankind.

ALFIO M. CARNESCIALI
Costa Mesa, California



My first testimony appeared in *The Christian Science Journal* in 1959. After forty years in Christian Science, I am impelled to express gratitude for all healings and demonstrations of God's presence that have come to me and others during these years.

In 1970 I had an accident and apparently broke an ankle. I was completely healed in Christian Science.

In 1975 I had a very painful physical condition. I don't know what it was because, since Christian Science came to me, I have never consulted a medical doctor. I felt I was losing ground fast. I had received help from different Christian Science practitioners, and I am very grateful for their help, but I had not been healed. I read a testimony telling that a person had a very crucial illness. She started to read and to ponder portions from *Science and Health* by Mrs. Eddy, after looking up the word "God" in the Concordance. She was entirely healed. I telephoned that person and told her I once did the same study on the subject "God." I had studied and pondered every reference in the Concordance to *Science and Health*. She encouraged me to start all over again

TESTIMONIES OF CHRISTIAN SCIENCE HEALING

as if I had never done it before. So I did, and long before I had finished this study, I was entirely free.

During this experience I also pondered references on *mental surgery*, *mental chemicalization*, *excision*, and *anatomy*, and studied in *Science and Health* where Mrs. Eddy says (p. 462), "This branch of study is indispensable to the excision of error." The word "God" is certainly powerful, and especially significant is an understanding of His nature to heal and bless.

Three times during this illness, through my study, I felt adjustment—mental surgery—taking place in my body. Is it any wonder that we like to tell the world that Christian Science heals, no matter what the problem is, as long as we are obedient to the rules? Many times a day I pondered this Bible verse (Rom. 8:11): "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

My gratitude is unbounded to God for Christ Jesus, our dear Master, and for Mrs. Eddy. For all the beautiful testimonies and articles which appear in the Christian Science periodicals, I am sincerely grateful.

It is a blessing to be a member of The Mother Church, a member of a branch church for so many years, and to have had class instruction with a devoted teacher of Christian Science.

(Mrs.) CLAUDIE LOMBARD CIARKO
Tucson, Arizona



[Original in Portuguese]

At eight years of age I had a so-called children's disease. Following a recurrence I was completely deaf. With material help I improved. At that time I knew nothing of Christian Science. My first contact with this marvelous Science occurred some years later, when I married. My husband was already acquainted with Christian Science. Together, we began attending the services of a group of Christian Scientists. Wanting to know more of this healing religion, I obtained the Bible and a copy of *Science and Health* by Mrs. Eddy.

I began reading them and soon became interested in studying the Bible Lesson in the *Christian Science Quarterly*. When the deafness reappeared for several months, I asked a Christian Science practitioner for prayerful treatment. Among other things she kindly told me my thought needed to be changed to the truth of my spiritual being. I was unable to understand this at the time. I thought of going to a doctor. But when I got there, the inspiration came to me, "What am I doing here if 'my refuge and my fortress' is God, in whom I trust?" (Ps. 91:2.) I did not have the medical consultation; but instead I went to the testimony meeting of the Christian Science group. During the meeting a woman testified that her son, who had had a serious hereditary disorder, freed himself from it when he corrected his thought by accepting the truth that God does not know sickness and that God made man is His likeness. This Christian Science healing, which she related, awakened me to a better understanding of the law of God, and from that time on I could hear and have remained completely healed of the deafness.

When my son was born, I had no difficulty whatever and understood the truth of Mrs. Eddy's statement in *Science and Health* (p. 463), "To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe." Further in the same paragraph she says, "When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering."

Last fall our son, who is a pupil in the Christian Science Sunday School, caught an old nail in his foot when he was going barefoot. He didn't pay much attention to it. He told me what had happened, but I was not alert to do specific prayerful work for him until at night when the boy was unable to sleep. His foot had become swollen and it hurt. The next day he couldn't walk because of pain. My husband and I were greatly afraid; although I was reading to our son and praying for him, and the boy was praying, too, the condition appeared to be getting steadily worse.

My husband then insisted that I telephone a Christian Science practitioner and ask for help. The practitioner's supportive state-

TESTIMONIES OF CHRISTIAN SCIENCE HEALING

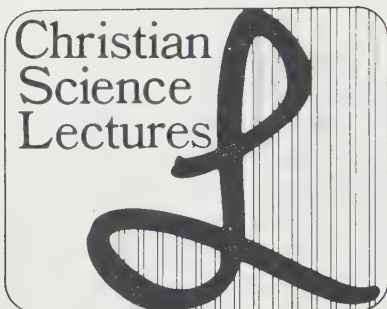
ments were truly inspired. He told me the boy was not a material being but a perfect spiritual idea of God. As such he could not have an accident. He is at one with God and, therefore, indestructible. He called my attention to several passages in *Science and Health* to be studied by my husband and me and the child. Among them was "the scientific statement of being," which reads (p. 468): "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual.

As we have no telephone in the house, I had to walk three quarters of a mile to telephone. It was approximately an hour before I returned home. When I arrived home, my son called out to me, "Mom! Know what? Everything's OK! It doesn't hurt me anymore. My foot opened and drained!" This was a case of complete mental surgery. The boy was able to get up from bed, and he had no further difficulty with his foot. The next day he went to school as usual. The healing took place in the way we are shown in the Bible (James 5:14, 15): "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."

I had a quick healing after I spilled boiling water on my legs. The very first thought I had was, "Mind is God, and I am His idea. An idea of God is indestructible and doesn't know pain; I am spiritual." I kept my thought on these spiritual truths, and in a very short time I was completely healed.

I am deeply grateful to God for all the proofs of His care, for Christ Jesus, the Way-shower, and for Mrs. Eddy, the Discoverer and Founder of Christian Science. We are thankful, too, for the practitioners who have so greatly aided us in overcoming many problems. With the Bible, *Science and Health* and Mrs. Eddy's other writings continue to inspire us.

(Mrs.) ILSI SPIER SCHÖNLEBEN
Novo Hamburgo, RS, Brazil



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

UNITED STATES

(Week of December 11 to 17,
some earlier dates and a later date)

CALIFORNIA—Altadena: Town and Country Club, 290 Country Club Dr., 8 p.m., Thurs., Dec. 1.‡ "The Family of Man" (Rogers). Note change of place.

Long Beach (Third): 3000 E. Third St., 11 a.m., Sat., Dec. 17.‡ "Justice Under God's Care" (Henderson)

Madera: Church, Yosemite and N Sts., 3 p.m., Sun., Dec. 11. "Claim Your Real Inheritance" (Tuttle)

COLORADO—Aurora: Junior High, Montview Blvd. and Peoria St., 3 p.m., Sun., Dec. 11.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

FLORIDA—St. Petersburg (First): Church, 253 Fifth Ave., N., 3 p.m., Thurs., Dec. 15.‡ "We Thy People" (Heard)

Stuart: Church, 515 E. Ocean Blvd., 3 p.m., Sun., Dec. 11.‡ "The Power of God" (Rivas)

Sun City Center (First, Ruskin-Sun City Center): St. Andrew Methodist Church, 1239 Del Webb Blvd., 3 p.m., Sun., Dec. 11. "Finding Reality Through Prayer" (Heard)

ILLINOIS—Chicago Heights: Church, Lincoln Hwy. and Edgewood, 3.30 p.m., Sun., Dec. 11.‡ "Something to Depend On" (Jenks)

INDIANA—Indianapolis (First): Church, 3620 E. 38th St., 3 p.m., Sun., Dec. 11.‡ "Dare to Care" (Houston)

Edwardsville: Church, 317 N. Buchanan St., 8 p.m., Mon., Dec. 12.‡ "There's Only One Real Ego" (Correll)

LOUISIANA—New Orleans (Fourth): Marriott Hotel, 555 Canal St., 11 a.m., Sat., Dec. 17.‡ "There's Only One Real Ego" (Correll)

MAINE—Portland: Church, 61 Neal St., 8 p.m., Mon., Dec. 19.‡ "God Is Your Provider" (Alton)

MARYLAND—Baltimore (Third): Church, 702 Cathedral St., 3 p.m., Sun., Dec. 11. "From Hell to Heaven" (Rogers)

MASSACHUSETTS—Boston (The First Church of Christ, Scientist): The Mother Church Extension, Christian Science Center, Massachusetts and Huntington Aves., 3 p.m., Sun., Dec. 11.‡ "The Touch of Spirit" (Clarke)

Cambridge: Church, Massachusetts Ave. and Waterhouse St., 8 p.m., Thurs., Dec. 1.‡ "The Life That Is Worth Living" (Henniker-Heaton)

MISSOURI—St. Louis (Sixth): Church, 3736 Natural Bridge Ave., 3 p.m., Sun., Dec. 11.‡ "There's Only One Real Ego" (Correll)

NEW JERSEY—Haddon Heights: Church, Third and Station Aves., 3 p.m., Sun., Dec. 11.‡ "God Is Your Provider" (Alton)

NEW YORK—Richmond Hill: Church, 8760 112th St., L.I., 3 p.m., Sat., Dec. 17.‡ "God Is Your Provider" (Alton)

Rockville Centre: Church, 285 Morris Ave., 8.30 p.m., Mon., Dec. 12.‡ "God Is Your Provider" (Alton)

PENNSYLVANIA—Glenside: Church, 423 Abington Ave., 8.15 p.m., Mon., Dec. 12.‡ "Become What You Are!" (Rogers)

TENNESSEE—Jackson: Church, 135 Hawthorne Pl., 8 p.m., Tues., Dec. 13.‡ "There's Only One Real Ego" (Correll)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

A NEW CASSETTE— “BE STILL AND SEEK HIM”

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“Wingspread,” “Never Quit,” “Man Is Never Rejected,” and “From Glory Unto Glory” first appeared in *The Christian Science Journal* and the *Christian Science Sentinel*. Hymns 269, 12, 58, and 237 are from the *Christian Science Hymnal*. They’re sung by bass-baritone J. Alden Edkins with Ruth Barrett Phelps at The Mother Church organ.

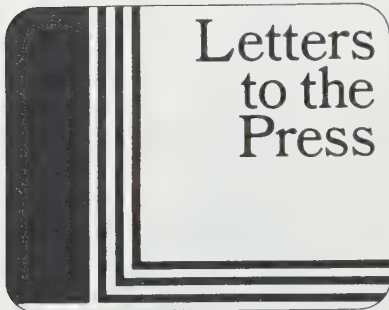
“Be Still and Seek Him” (on cassette only) may be purchased from most Christian Science Reading Rooms for \$6.00 or ordered directly from The Christian Science Publishing Society, One Norway Street, Boston, MA, U.S.A. 02115.

SUBMITTING TESTIMONIES

Convincing testimonies of healing in Christian Science are welcomed for publication from members of The Mother Church and from students who are not members. If possible, they should be typed, triple spaced, on one side of the paper only and with wide margins. A testimony should be concise and include only the important points necessary to tell of the healings. Thus more testimonies can be published. Testimonies should be signed by the testifier and verified by three members of The Mother Church who can vouch for the integrity of the testifier or have witnessed the healings. If the testifier is unacquainted with three members, his affidavit may be sufficient, but in this case he should, if possible, obtain verification from one or two members. The testifier should submit the verifications with the testimony. Complete addresses of the testifier and his vouchers should be furnished.

All contributions accepted for publication become the sole property of The Christian Science Publishing Society.

Testimonies should be addressed to The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, MA, U.S.A. 02115.



Letters to the Press

From Christian Science
Committees on Publication

Gympie Times
Queensland, Australia

An article in the "Dr. Day Column" in the "Times" of June 14, prompts me to write.

Faith healing is a term which is not always synonymous with spiritual healing or divine healing. The full power of God to heal people of sin and sickness is not conveyed by faith alone.

In my contact with Christian Science, I am aware of many well-verified reports of healing through prayer. These include healings of serious illness, both functional and organic. There are on record healings of cancer which has been medically diagnosed as terminal.

Christ Jesus taught and demonstrated the healing of much more than the so-called psychosomatic ailments. In the Bible it is recorded Jesus said, "With God all things are possible" (Matt. 19:26).

God has not changed in the last 2000 years. Christian healing is just as successful to-day, when man's relationship to his Father, God, is understood. It is not mere faith which brings these healings. It is the power of God.

FRANK TONGE
Assistant Committee
on Publication

CONTRIBUTIONS

Contributions are most gratefully accepted by The Mother Church Treasurer from members and friends for the following funds:

General Purpose Fund
Fund for The Christian Science Monitor
Charitable Institutions Fund
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Fund for Developing Areas

Please make all checks payable to MARC ENGELER, Treasurer, A-72, The First Church of Christ, Scientist, Christian Science Center, Boston, MA, U.S.A. 02115.

NOTICE TO CORRESPONDENTS

Officers of branch churches and individuals who have occasion to correspond with The Christian Science Board of Directors, with the Clerk and the Treasurer of The Mother Church, and with the heads of departments of The Mother Church Offices are requested to *place their complete addresses on their letters and to write their signatures plainly*. Your cooperation will be appreciated. General mail address for The Mother Church and its administrative offices is: The First Church of Christ, Scientist, Christian Science Center, Boston, MA, U.S.A. 02115. Telephone: 262-2300 (area code 617). Cable: Church, Boston.

VISITORS WELCOME

FORMER HOMES OF MARY BAKER EDDY

1908-1910 *Chestnut Hill, Massachusetts*—400 Beacon Street. An exhibit traces Mrs. Eddy's role as Founder and Leader of our movement—preaching, teaching, writing, and commenting on issues still current.

Visiting Hours

May 1-October 31: 12-5 Thursdays, Fridays, Saturdays; 2-5 Sundays
November 1-April 30: closed except by appointment; phone (617)
262-2300, extension 3794, 3795, 3796, or 3797

Closed all holidays except Memorial Day (last Monday in May) and
Bunker Hill Day (June 17)

1875-1882 *Lynn, Massachusetts*—12 Broad Street, where Mrs. Eddy completed her manuscript for *Science and Health with Key to the Scriptures*. It was while living here that Mrs. Eddy initiated many foundational steps in establishing the Christian Science movement. These include the formation of the Christian Scientist Association; the Church of Christ, Scientist; the Massachusetts Metaphysical College. Here also Mrs. Eddy was ordained as Pastor of her Church.

Visiting Hours

May 1-October 31: 12-5 Thursdays, Fridays, Saturdays; 2-5 Sundays
November 1-April 30: closed except by appointment; phone (617)
262-2300, extension 3794, 3795, 3796, or 3797

Closed all holidays except Memorial Day (last Monday in May)
and Bunker Hill Day (June 17)

TESTIMONY MEETINGS

Meetings at which testimonies of Christian Science healing are given are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal*.

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A CONTINUING INVITATION

Members of The Mother Church are invited to write articles and poems for the periodicals. Convincing testimonies of healing are also welcomed from members, as well as from those who have not yet joined The Mother Church.

Specific guidelines may be obtained by writing The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, MA, U.S.A. 02115. Manuscripts should be sent to the same address.

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**Work that
calls on
everything
you are**



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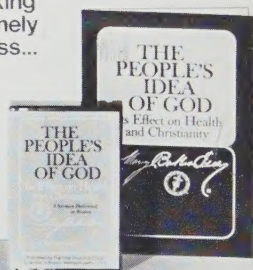
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